MINUTES

OF THE

EIGHTEENTH SESSION

OF THE

COLD WATER BAPTIST ASSOCIATION

HELD WITH THE

NONCONNAH BAPTIST CHURCH,

SHELBY COUNTY TENNESSEE,

October 14th, 15th, 16th, and 17th, 1859.

MEMPHIS:
SOUTHERN PUBLISHING HOUSE PRINT,
MADISON STREET, BELOW MAIN.
1859.

C
C
S

by
xv
M

W
Ha
we
ting
unt

prese
by E
Chur
Statis
T
Elder
breth
T
remar
announ
busine
Pe
Moon
and the
receive
the Mo
Cal
bodies:

MINUTES.

DELEGATES representing the various Churches composing the COLD WATER BAPTIST ASSOCIATION, convened with the Nonconnah Church, Shelby County, Tennessee, on Friday before the third Sabbath in October, 1859, according to appointment.

Elder Robert J. Alcorn being absent, Elder Aaron Jones, Jr., by invitation preached the introductory sermon, based on Hebrews, xvii, xiii, on the reciprocal relationship of Pastors and Church Members.

The Association was then called to order by the Moderator, W. C. Crane, and in the absence of the Clerk, Brother Jobe Harral was chosen Clerk pro tem. Letters from the Churches were partly read, Elders T. P. Manning and A. H. Booth officiating as reading Clerks, when on motion, the Association adjourned until 2 o'clock in the afternoon for refreshments.

EVENING SESSION.

Met pursuant to adjournment, the Moderator and Clerk present, when a hymn of praise was sung, and prayer offered by Elder C. B. Young. The reading of the letters from the Churches was then concluded, and Delegates names called. (See Statistical Table, Appendix A.)

The Association was then regularly organized by electing Elder W. C. Crane, Moderator, and Bro. Jobe Harral, Clerk; brethren, I. D. Farley and Robert Wilson acting as Tellers.

The Moderator on resuming his seat, in a few appropriate remarks expressed his appreciation of the honor confered, and announced that the Association was ready for the transaction of business.

Petitionary letters were then called for, when letters from Moon Lake and Beach Grove Churches were presented and read, and the Association being satisfied of their orthodoxy, they were received, and the hand of fellowship extended to Delegates by the Moderator, inviting them to all the privileges of the body.

Called for correspondence and messengers from corresponding bodies: Elder J. J. Sawyer and Bro. W. H. Caruthers, messengers

from Panola Association; Elder A. H. Booth bearing a letter from Chickasaw Association, and Elder Aaron Jones from Big Hatchie Association, were recognized, invited to seats, and to participate in the deliberations.

The Moderator and Elder A. H. Booth were recognized as messengers from the State Convention.

The following Committees were then appointed:

On the order of business.—Elders James Dennis, C. B. Young, and Champ C. Conner. On motion, the Moderator and Clerk were added.

On the Arrangement of Preaching.—The Pastor and Deacons of Nonconnah Church, together with Elder James Dennis and Bro. J. W. Sumner.

On motion, the Association then adjourned to meet at 9 o'clock on Saturday morning.

Benediction, by Elder A. H. Booth.

SATURDAY MORNING, 9 o'clock.

The Association met at the appointed hour, a hymn was sung, and prayer was offered by Elder M. Lyon.

The minutes of Friday were read and approved.

Called for report of Committee on order of business. Report read and adopted. (See Appendix B.)

Called the names of Delegates, and marked absentees.

Called for representation from Churches not represented on Friday, when letters and Delegates were received from Holly Springs and New Hope.

Renewed the call for correspondence, when Elder J. G. Hall, messenger from Yalobusha Association, and Brethren Henderson, Owen and J. L. Verser, messengers from Big Hatchie Association, presented themselves, and were recognized and invited to participate in all the deliberations.

On motion, Baptist Ministers present, were invited to the same privileges, and accepted by Elders M. Lyon and John Bateman of Tennessee, B. F. Thomas of Arkansas and John Harris of Alabama.

On motion of Elder C. B. Young to appoint a Committee to inquire into the condition of Pleasant Hill Church, and report at the next Association, Elder C. B. Young and Brethren A. Paslay and Stephen Williams were appointed as such Committee.

The Constitution, and rules of decorum were not read, in consequence of the associational records containing them being absent.

Called for reports of Messengers to corresponding bodies.

To the Baptist State Convention, no attendance.

To the Chickasaw Association, attendance, reported by Bro. T. H. Smith.

To the Big Hatchie Association, attendance, reported by Elders James Dennis and W. A. Anthony and Brethren T. H. Smith, R. A. Moore and R. Wilson.

To the Panola Association, attendance reported by the Moderator.

To the Yalobusha Association, no attendance reported.

Appointed Delegates to corresponding bodies.

To the Mississippi Baptist State Convention, Elders W. C. Crane, C. B. Young, James Dennis, Champ C. Conner, W. A. Anthony and W. L. Coopwood and Brethren J. W. Sumner and Jobe Harral. The Convention to meet with the Wall Street Church in Natchez, on Thursday before the fourth Sabbath in May, 1860.

To Chickasaw Association, Elders W. C. Crane, W. L. Coopwood, W. A. Anthony, and C. B. Young, and Brethren T. H. Smith, J. W. Sumner, Moses Echolls, Fleming Mosely, R. A. Moore and W. S. Taylor. Association to meet at or near Jonesborough, Tippah County, Mississippi, on Friday before the third Sabbath in September, 1860.

To Big Hatchie Association, Elders James Dennis, C. B. Young, Champ C. Conner, T. J. Veasay, W. A. Anthony, W. L. Coopwood, W. C. Crane, James M. Rodgers and B. B. Buchanan and Brethren J. W. Sumner and Jobe Harral. The Association to meet with the Beaver Creek Church, twenty miles west of Brownsville, near the Memphis & Ohio Rail Road, on Saturday before the fourth Sabbath in July, 1860. Delegates going by the Rail Road will get off at Concordia Station.

To the Panola Association. Elders C. B. Young, W. Carey Crane, Champ C. Conner and M. H. Renfro, and Brethren T. H. Smith, W. S. Taylor and J. W. Sumner. The Association to meet with Shiloh Church, Lafayette County, Mississippi, on Friday before the second Sobbath in October, 1860.

To the Yalobusha Association, Elders W. Carey Crane, Champ C. Conner, E. D. Miller and E. B. Eakin. Association to convene with the Mt. Pisgah Church, twenty miles from Grenada, on Friday before the fourth Sabbath in September, 1860.

Appointed Elders W. A. Anthony B. B. Buchanan and Bro. J. W. Sumner an Obituary Committee.

Appointed Brethren A. Paslay, Moses Echolls and Martin Halliburton, Financial Committee.

Called for report of Trustees of Associational School. Report not ready, and passed over.

Called for answers to queries from Mt. Zion and County Line Churches, and the following given: Query from Mt. Zion, has a member holding a letter of dismission, church privileges, such as voting, etc. Answer,—a member would have such privileges in the church granting the letter.

Query from County Line Church. We have granted letters of dismission to some of our members, who have since joined the Church organized by Elder J. J. Power. Are they by such act

beyond our jurisdiction? Answer,—Members holding letters of dismission, are amenable to the churches granting them, until they are united with some other church of the same faith and order.

Called for report of Executive Board. Not ready. Asked for further time, which was granted.

On motion, it was

Resolved, That the Association adjourn until half past one o'clock in the afternoon, for the purpose of hearing a sermon by Elder Champ C. Conner, and to partake of refreshments.

The Benediction was pronounced by Elder E. D. Miller.

SATURDAY EVENING, 1½ o'clock.

The Association met at the appointed time. Renewed the call for petitionary letters. One presented from Fairview, asking for admission into the association. When, on motion, she was received, and the hand of fellowship extended to her Delegates by the Moderator, inviting them to all the privileges of the body.

On motion, suspended the order of business to hear the following preamble and resolutions, by Elder C. B. Young.

Whereas, We believe that it is the duty of the Church of Christ to send the gospel to all parts of the earth, and believing that the churches of this Association are not doing as much for the cause of Missions as they should do, and moreover, it being our conviction that the churches should aid in sending the Gospel to the Indian tribes removed from North Mississippi to the far West. Therefore, be it

Resolved, 1st. That in the opinion of this Association it is the duty of the churches to support (at least) one native Missionary among the Chickasaw Indians.

Resolved, 2d. That it is the earnest desire of this Association, that all the churches composing it, take this matter into prayerful consideration, between this time and the next annual meeting of this body.

Resolved, 3d. That in case the churches should determine to engage in this laudable work, they make the same known in their letters of correspondence, and the amount they are willing to pledge for that purpose, for the year 1861.

Resolved, further. That the Clerk of this Association is requested to correspond with Elder H. F. Buckner, and ascertain if some suitable person can be obtained, his name, and the amount required for his support per annum.

After some discussion, on motion of Elder James Dennis, they were laid on the table.

Order of business resumed.

Called for pledges for Domestic Missions within the bounds of the Association, when the following were made for the next year:

Chulahoma,	$—
State Line, if one Missionary,	10
and if two "	20
County Line,	25
Union,	15
Center Hill,	15
Cold Water, if one Missionary,	10
and if two "	15
Bethel,	10
Lebanon,	15
Peach Creek,	10
Sun Flower,	—
Pleasant Grove,	10
Salem,	10
Liberty Hill,	10
Pleasant Hill,	—
Good Hope,	—
Hernando,	$40
McIvers' Creek,	10
Philadelphia,	10
Mt. Zion,	—
Holly Springs,	10
Clear Creek,	—
Oak Grove,	—
Liberty,	10
Corinth,	10
Hopewell,	—
North Mt. Pleasant,	—
New Hope,	10
Carolina,	10
Nonconnah,	10
North Mt. Zion,	—
Moon Lake,	—
Beech Grove,	5
Fair View,	—

At the suggestion of Elder B. B. Buchanan, individual pledges were solicited for the same benevolent purpose, to be redeemed at the next Association, which was promptly responded to by the following persons:

B. B. Buchanan,	$20
A. M. Dodson,	5
W. S. Taylor,	10
A. A. Blackmon,	10
W. S. Wallace,	10
R. S. Greer,	20
C. B. Young,	5
William Hudgens,	5
L. W. Benson,	10
T. P. Manning,	10
Hardy Harris,	10
A. Paslay,	5
James Dennis,	5
W. Carey Crane,	$ 5.00
William Haynes,	2.50
Robert Payne,	5.00
Jobe Harral,	5.00
Jesse Harral,	5.00
Mark Ethridge,	5.00
Nathan Dobbins,	5.00
R. S. Flinn,	5.00
Mrs. Margaret Hildebrand,	5.00
" Sophia Farrow,	5.00
" Bledsoe,	5.00
" Johnston,	5.00
William Joiner, paid,	10.00

Called for report of Committee appointed to meet with Philadelphia and Liberty Hill Churches. Report read and adopted. (See Appendix C.)

Appointed the Executive Board. C. A. Blackmon, N. G. Dobbins, J. W. C. Forte, R. S. Young, E. J. Crutcher, A. M. Dodson, J. A. Thornton, D. R. Wall, A. L. Lawson, R. A. Moore, J. G. Jackson, J. W. Sumner, J. Q. Sandidge, J. J. Milam, D. B. Killebrew, R. S. Greer, Hardy Harris, Jesse Harral, Jr., N. L. Wilson, James Scott, J. A. Stevens, A. Paslay, W. B. Garey, W. M. James, John Cheek, Samuel Matthews.

Called for report of Committee on Foreign Missions. Report received and read, but objections being raised against the form of the report, on motion of Elder James Dennis, it was returned to Committee for suggested amendments, and made the special order for 10 o'clock, A. M., on Monday next.

Report on Ministerial Education, read by Elder E. D. Miller, and on motion for its adoption, animated speeches for, and against, were made by Elders E. D. Miller and J. G. Hall, when the report was adopted. (See Appendix D.)

A motion to adjourn was submitted by Bro. T. H. Smith, and adopted. The benediction was then pronounced by the Moderator, and the Association by him declared adjourned to 9 o'clock Monday morning.

SABBATH EXERCISES.

Preaching in the house at 10 o'clock, A. M., by Elder Aaron Jones. Text, Matthew xviii, 7, from which the Preacher eloquently argued the extent, power and effect of individual example and influence in their consequences for good and evil. After a short hymn, the hour of eleven having arrived, the pulpit was occupied by Elder M. Lyon, Editor of the Baptist Messenger, who was appointed to preach the annual Missionary Sermon. The large and attentive audience was held in a listening attitude for more than an hour, by the preacher, in a discourse based on Romans 5, 6 and 7. Theme, Salvation by Christ, burden, the obligation resting on his followers to spread the gospel through all the world. The Missionary Hymn, commencing, "From Greenland's Icy Mountains," was then sung, and a public collection taken for the benefit of Missions, amounting to $49.95, five dollars of which was an individual contribution, specially donated to Foreign Missions. Preaching at the same hour by Elder A. H. Booth, who occupied the pulpit at the stand. Text, ii Corinthians, 12 : 19. Theme, sufficiency of God's Grace.

A public collection was taken there also, amounting to $17.50, after which the congregation was dismissed until 2 o'clock.

Having been refreshed by the ample accommodations on the ground, the people were brought together by singing, and listened to two interesting sermons, preached simultaneously from the pulpit in the house, and at the stand, by Elders John Harris, of Alabama, and C. B. Young of Mississippi, thus closing the labors of the day, the result of which, Eternity alone will unfold.

MONDAY MORNING, 9 o'clock.

Pursuant to adjournment, the Association met at the appointed time, the Moderator in the chair.

A Hymn was sung, and the body engaged in the exercises of prayer, led by Elder S. C. James, of St. Louis.

The minutes of Saturday were read and approved.

Renewed the invitation to visiting Baptist Ministers to seats, accepted by Elder S. C. James.

Appointed Brethren C. A. Blackmon and E. J. Crutcher Committee to write corresponding letter.

On motion, renewed the call for letters and Delegates from unrepresented Churches, when a letter and Delegates from Chula-

homa and a letter from Peach Creek were received, letters read, and Delegates' names enrolled.

On motion, read the Constitution and rules of decorum.

On motion, suspended the business of the Association to allow Elder M. Lyon to address the body on the subject of the Baptist Messenger, published at Memphis. Same favor allowed S. C. James, for same purpose.

Resumed business.

In accordance with the special order made on Saturday, the report on Foreign Missions was read as amended, and motion made by Elder James Dennis for its adoption, pending which, Elder A. H. Booth, Agent for the Southern Board of Foreign Missions, made an interesting speech, giving a condensed statement of Missionary labors in Foreign fields, and the glorious results attending them. Pledges and cash contributions were taken amounting $404.50, when the report was adopted. (See Appendix E.)

On motion, called up the preamble and resolutions offered by Elder C. B. Young on Saturday, in reference to sustaining a Missionary among the Chickasaw Indians, re-read, and on the motion to adopt, addresses were made by Elders C. B. Young and James Dennis, when they were adopted.

Called for a report on Home Missions. The Committee being unprepared to report to day, was allowed to submit the report to the inspection of Elders Champ C. Conner, James Dennis and Clerk, and if approved, ordered inserted in the minutes.

Renewed the call for report of Executive Board, still not ready, and further indulged as to time.

The Committee on Bible cause reported through the Moderator. Report adopted. (See Appendix F.)

The report on religious instruction of colored population, was read by its author, Bro. R. S. Greer, and motion for its adoption: feeling and appropriate remarks were made by Elders James Dennis, J. J. Sawyer, C. B. Young and Champ C. Conner, urging the Churches to adhere to the resolution of last year, to hold meetings for the special benefit of that portion of our population, when the report was adopted. (See Appendix G.)

The Executive Board reported through their Chairman. Report adopted. (See Appendix H.)

On motion, the Association adjourned to 1½ o'clock, P. M. Benediction by Elder James Dennis.

MONDAY EVENING, 1½ o'clock.

Met at the appointed time. Opened with singing, and prayer by Bro. Wilson.

Business resumed, by calling for report of Trustees of Associational School. Report read and adopted. (See Appendix J.)

On motion, ordered that the collections on the Sabbath, (ex-

cept the special donation of five dollars,) be equally divided between Domestic and Foreign Missions.

Treasurer reported. Report adopted. (See Appendix I.)

On motion, ordered that the balance due former Treasurer be paid by the Clerk out of the funds on hand.

Appointed the Clerk Treasurer for the next Associational year.

The reports of Committees on Temperance, Indian Missions and Sabbath Schools were called for, but not being ready they were allowed to report to Committee appointed to inspect Home Mission report, and if approved, stand as adopted.

Appointed Committees to report on the following subjects, at the next Association.

On Foreign Missions.—Elder E. D. Miller.

Ministerial Education.—Brother R. S. Greer.

Home Missions.—Elder W. A. Anthony.

Bible Cause.—Elder C. C. Conner.

Religious Instruction of the Colored Population.—Brother W. S. Taylor.

Temperance.—Elder C. B. Young.

Indian Missions.—Elder James Dennis.

Sabbath Schools.—Brother W. J. Berryman.

Committee on Finances reported. Report adopted. (See Appendix K.)

Committee on Correspondence reported. Report adopted. (See Appendix L.)

The Church at Moody having applied for a letter of dismission to join the Chickasaw Association, on motion the letter was granted.

Appointed the next meeting of the Association to be with State Line Church, Marshall County, Mississippi.

Appointed Elder W. Carey Crane to preach the Introductory Sermon at the next Association. No alternate.

On motion, suspended the order to allow Elder A. H. Booth to speak in reference to the Home and Foreign Journal, and solicit subscriptions for the same.

Resumed the order of business.

Called for resolutions.

Pursuant to notice given at the last Association, Elder James Dennis now moved, that this Association meet hereafter on Tuesday before the first Sabbath in October, when on motion of Bro. T. H. Smith, laid on the table, until the adjournment of the Executive Board, now in session.

Resolution by Elder C. B. Young.

Resolved, That the Preacher of the Introductory Sermon for the next Association be requested to preach on the Ministerial office, its position, the call to the work, the qualifications, the duties and the responsibility.

Adopted.

Resolutions by Elder W. C. Crane. Elder James Dennis in the chair.

Resolved, 1st. That the Ministers of the Churches of this Association be requested to bear in mind, that at the sessions of 1856 and 1858, resolutions were passed urging, that in selecting an Institution for the education of their sons, to prefer the Semple Broaddus College, at Centre Hill, established by their convention, to other Institutions which are not Baptist, and also that the candidates for the Ministry be urged to prosecute their Collegiate or Literary studies at the same Institution.

Resolved, 2nd. That we earnestly recommend our College at Centre Hill to the prayers, the cordial support, and contributions of the Baptist denomination generally.

Adopted.

Preamble and resolutions by Elder C. B. Eakin.

WHEREAS, In the good providence of God, the time has arrived, when the interests of the Baptist cause demand a distinct organization for the great cause of christian benevolence in the Northern part of Mississippi, and such parts of Tennessee as are attached to Mississippi Association. Therefore,

Resolved, That this Association approves of the design to organize a General Association of North Mississippi.

Resolved, That twenty-four delegates be now appointed to represent this Association in the Convention to be held at Oxford, on Friday before the first Sabbath in November, 1859.

Adopted, and the following delegates appointed: C. B. Young, James Dennis, A. M. Dodson, W. S. Taylor, C. A. Blackmon, B. B. Saunders, W. J. Berryman, J. W. Sumner, E. B. Eakin, W. A. Anthony, W. C. Crane, J. A. Thornton, L. Farrow, T. H. Smith, E. D. Miller, R. A. Moore, W. W. Wallace, C. C. Conner, Robert Wilson, E. J. Crutcher, J. R. Milam, W. L. Coopwood, F. Mosely, Jobe Harral, Dr. Cummins.

Resolution by C. A. Blackmon.

Resolved, This Association advise the delegates of the several Churches to urge upon their Churches the importance of being more liberal in their contributions to sustain the Missionary cause in our own Associational bounds.

Adopted.

The Executive Board having adjourned, called up the motion of Elder James Dennis, to change the time of meeting of Association, and on the motion to adopt, quite a spirited discussion sprang up, when the author of the motion asked permission to withdraw it, which was granted, and the motion was withdrawn.

It was then unanimously,

Resolved, That when this Association adjourns, it shall be to meet at the usual time, Friday before the third Sabbath in October.

Resolution by T. H. Smith.

Resolved. That the Clerk of this Association be required to mark as absentees, all delegates who may hereafter leave without the consent of the Moderator or the body.

Adopted.

Resolution by Elder E. B. Eakin.

Resolved, That in accordance with their own suggestion, the Trustees of the Associational School be allowed, and are authorized to dispose of the School property at Chulahoma, and liquidate the debts against it.

Amendment by Elder W. L. Coopwood, "That the Association be allowed until until the 1st of March 1860 to pay the Institution's debts, and if not done by that time, the Trustees are authorized to sell."

Adopted as amended.

Resolution by Elder W. L. Coopwood.

Resolved, That the members of this Association tender their sincere thanks to the Brethren and friends in this community, for their kind hospitalities and pray God to bless them.

Adopted. On motion,

Resolved, That the thanks of this Association be tendered the Moderator and Clerk for the faithfull discharge of their respective duties.

On motion of Elder James Dennis, "Ordered that the Clerk have as many copies of minutes printed as the funds on hand will allow, after deducting his fee and the balance due former Treasurer, and that he deposit the same with Messrs. Brown, Owen & Co., Memphis, Tennessee.

The minutes of the day were read and approved.

A motion, to adjourn was made and adopted, when the Moderator arose, and delivered a feeling and appropriate address, inspiring the hearts and feelings of all present to a high degree of christian enthusiasm, as he eloquently pointed forward to the final triumph of all those great truths and principles held in high esteem by all Baptists, and for which they have ever been ready to yield up their lives in the hour of trial. The parting hand was then given, while all united in singing one of the sweet "Songs of Zion." Prayer was then made by Bro. Jobe Harral, and the Association was declared adjourned to meet with the State Line Church, on Friday before the third Lord's day in October, 1860.

JOBE HARRAL, *Clerk.* W. CAREY CRANE, *Moderator.*

N. B. The Executive Board met, organized and employed Elder E. B. Eakin to ride and perform Missionary labor within the bounds of this Association during the next twelve months. The Board will meet again at Hernando, Saturday before the fourth Sabbath in January, 1860, for the purpose of having a quarterly report from the Missionary, and directing his labors.

Table and Address of Ministers Ordained.

Champ C. Conner, Hernando.
James Dennis, "
Thomas J. Veasey, "
Stephen Jones, Sr., "
T. P. Manning, "
J. Burns, Olive Branch.
J. M. Rodgers "
W. L. Coopwood, "
John Lee, Fluellin's ✕ Roads.
J. F. Harris, Collierville, Tenn.
B. B. Buchanan, Hernando.
J. L. Brown, Arcabutta.
M. H. Renfro, "
William Wooton, Chulahoma.
W. C. Crane, Centre Hill.
C. B. Young, Belmont.
E. E. Miller, Holly Springs.
W. A. Anthony, Byhalia.
E. B. Eakin, Tyro.
F. W. Thompson, Wall Hill.
John Cheek, Friar's Point.

Licentiates.

L. Wilson, Wall Hill,
M. J. Vaiden, Halifax.
M. H. Moody, Moody.
J. Richardson, Tyro.
Lewis Bell, Centre Hill.

P. S. In forming the two foregoing tables, I have been compelled in a great measure to rely on the old tables, found in former minutes, and what information I could get by inquiry. Many of the churches in their correspondence with the Association neglect this, and other important information, and the clerk is left to find it out as best he can.

CLERK.

[A]—STATISTICAL TABLE.

CHURCHES.	COUNTY.	POST OFFICE	NAMES OF DELEGATES.	MINISTERS TO CHURCHES.	DAY OF MEETING.	Baptised.	Rec. by Let'r.	Restored	Dis'ed by Let.	Excluded	Died.	Total.	Assess'l Fund
1. Chulahoma	Marshall	Chulahoma	*W. Wooton, W. J. Berryman, *J. L. Mabry, B. B. Saunders	E. D. Miller	3d Sab.	0	3	0	1	0	1	138	$3 00
2. Hernando	Desoto	Hernando	C. C. Conner, James Dennis, J. Harral, C. A. Blackmon.	C. C. Conner	2d & 4th	8	6	1	6	1	0	113	5 00
3. State Line	Desoto	Olive Branch	W. L. Coopwood, *Nathan Dobbins, A. W. Flinn.	J. M. Rodgers		0	3	0	1	1	0	40	2 00
4. County Line	Marshall	Tyro	E. B. Eakin, *W. O. Mabry, J. C. W. Forte, W. Haynes.	E. B. Eakin	4th Sab.	7	3	0	21	2	0	127	5 00
5. Union	Panola	Belmont	C. B. Young, *W. A. Jones, R. C. Walsh, R. S. Young.	C. B. Young	4th Sab.	7	12	0	9	2	3	128	5 00
6. Centre Hill	Desoto	Centre Hill	W. Carey Crane, E. J. Crutcher, R. Wilson.	W. C. Crane	3d & 4th	4	3	0	7	0	0	83	5 00
7. Cold Water	Marshall	Oak Grove	G. L. Scott, J. A. Thornton, Willis Eavenson.	C. B. Young	1st & 4th	1	5	0	1	3	1	154	4 00
8. Bethel	Desoto	Elm Grove	*J. F. Harris, *J. M. Rodgers, J. D. Reed, F. Mosely, A. M. Dodson.	C. B. Young	2d Sab.	10	4	0	2	1	5	94	4 00
9. Lebanon	Panola	Sardis	*D. R. Wall, J. D. Farley, *J. Hay, *W. L. Farley.	E. B. Eakin	1st Sab.	26	11	0	3	5	0	185	3 00
10. Peach Creek	Panola	Peach Creek	A. L. Lawson, H. H. Parnell.		3d Sab.	3	7	0	3	0	0	42	2 00
11. Sunflower	Coahoma	Austin	Not represented. Number of members last year.	E. D. Miller	2d Sab.	5	4	0	2	0	1	86	
12. Pleasant Grove	Marshall	Holly Springs	R. A. Moore, W. S. Taylor, T. H. Smith.	T. J. Veasey	2d Sab.	1	1	0	3	0	0	74	3 50
13. Salem	Desoto	Senatobia	S. Williams, A. O. Askew, J. G. Jackson.	E. D. Miller	3d Sab.	5	2	0	7	0	1	61	2 00
14. Liberty Hill	Marshall	Byhalia	L. W. Benson, L. W. Wilson, J. W. Sumner.	E. B. Eakin	1st Sab.	19	4	0	16	1	2	45	2 00
15. Mt. Zion	Desoto	Fluellin's X R.	*J. Q. Sandidge, J. Maxville, Thos. Eavenson, James Hodges		2d Sab.	0	0	2	2	0	0	99	4 50
16. Philadelphia	Marshall	Wall Hill	Moses Echolls, W. Harris, A. Dickson.	W. D. Boyd	4th Sab.	4	2	0	15	2	2	83	3 00
17. McIver's Creek	Panola	Panola	J. Jennings, *D. B. Killebrew, C. H. Farley.	E. D. Miller	3d Sab.	9	4	0	0	0	1	97	2 50
18. Holly Springs	Marshall	Holly Springs	R. S. Greer, E. D. Miller, W. W. Wallace.	T. J. Veasey	2d Sab.							40	2 00
19. Clear Creek	Marshall	Lamar	Not represented. Number of members last year.	Wm. Noland	1st Sab.	1	0	0	5	0	1	40	
20. Oak Grove	Desoto	Hernando	T. J. Veasey, H. Harris, A. B. Doggitt.	E. Browning	1st Sab.	4	1	0	3	2	2	54	3 00
21. Liberty	Desoto	Horn Lake	T. P. Manning, M. Halliburton, Jesse Harral, Jr.	J. M. Rodgers	4th Sab.	6	2	0	2	0	0	51	2 50
22. †Moody	Marshall	Moody	J. E. Boatwright, H. Hubbard, O. Vernon.	J. L. Brown	2d Sab.	7	5	9	3	0	1	47	2 50
23. Corinth	Desoto	Byhalia	*W. Durham, William Jones, W. A. Anthony.		3d Sab.	1	4	0	4	10	2	72	2 50
24. Hopewell	Marshall	Arcabutta	M. H. Renfro, *J. L. Brown, James Scott.	J. M. Rodgers	3d Sab.							53	1 50
25. N. Mt. Pleasant	Desoto	N. Mt. Pleasant	Not represented. Number of members last year.	C. B. Young	3d Sab.	4	3	0	6	0	0	17	
26. New Hope	Marshall	Cockram	P. W. Williams, J. A. Lee, Alexander Stevens.	W. C. Crane	2d Sab.	15	0	0	0	2	0	88	4 00
27. Carolina	Desoto	Senatobia	*Thos. Williams, A. Paslay, *W. A. Hill.			1	0	0	0	1	0	50	1 50
28. Nonconnah, T.	Desoto	Memphis	W. B. Garey, L. Farrow, W. Hudgens.									54	2 00
29. N. Mt. Zion	Shelby, T.	N. Mt. Pleasant	Not represented. Number of members in 1857.									88	
30. Pleasant Hill	Marshall	Friar's Point	Not represented for several years.	J. Cheek									
31. Good Hope	Desoto		Not represented.	J. Dennis	3d Sab.	2	2	0	0	0	0	50	2 00
32. Moon Lake	Coahoma	Hernando	John Cheek, *E. Barbee, *R. Barbee.		2d Sab.	5	2	0	0	0	1	20	1 00
33. Beech Grove	Coahoma	Looxahoma	W. M. James, James F. Walker.									19	3 00
34. Fairview	Desoto		J. R. Milam, *L. L. Wynn, A. T. Mitchell.			155	93	3	121	33	24	2389	$83 00

*Absentees.

†Moody dismissed.

APPENDIX.

[B.]

ORDER OF BUSINESS.

Your Committee appointed to arrange the order of business for the Association, submit the following report:

1.—Call names of Delegates and mark absentees.
2.—Read Constitution, and Rules of Decorum.
3.—Call for reports of Messengers to Corresponding bodies.
4.—Appoint Delegates to Corresponding bodies.
5.—Appoint an Obituary Committee.
6.—Appoint a Financial Committee.
7.—Call for report of Trustees of Associational School.
8.—Reply to queries from Mt. Zion and County Line Churches.
9.—Call for report of Executive Board.
10.—Call for pledges for Domestic Missions.
11.—Call for report of Committee to Philadelphia and Liberty Hill Churches.
12.—Appoint the Executive Board.
13.—Call for report on Foreign Missions.
14.—Call for report on Ministerial Education.
15.—Call for report on Home Missions.
16.—Call for report on Bible cause.
17.—Call for report on Religious Instruction of Colored Population.
18.—Call for Treasurer's report.
19.—Appoint a Treasurer.
20.—Appoint a Committee to write Corresponding letter.
21.—Call for report on Temperance.
22.—Call for report on Indian Missions.
23.—Call for report on Sabbath Schools.
24.—Appoint standing Committees.
25.—Appoint the next Association.
26.—Appoint some one to preach Introductory Sermon.
27.—Call for resolutions.

JAMES DENNIS, *Chairman.*

[C.]

REPORT OF COMMITTEE TO PHILADELPHIA AND LIBERTY HILL CHURCHES.

Your Committee appointed to assist Philadelphia and Liberty Hill Churches in the settlement of their difficulties, beg leave to report, that they met at the time and place indicated by the Association, and succeeded in restoring perfect harmony between these bodies. Respectfully submitted.

JOBE HARRAL, *Chairman.*

[D]

MINISTERIAL EDUCATION.

Your Committee on Ministerial Education submits the following as his report:

The importance of this subject was urged by the Apostle Paul himself on Timothy, in this impressive language, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Now then, as the necessities of the age require that this injunction of Holy Writ be fully complied with, the long history of the Bible, and of the Churches of the Son of God, as well as the great doctrines of the Bible, require the profoundest learning to trace and unfold. The progress of the Church is intimately connected with the wisdom of her Ministry. Every Minister should be able to defend every doctrine of the Bible. We have now six Theological Seminaries, and a number of Institutions of learning with Theological departments. These are great blessings to our denomination and the world. We ought to have one in our midst, the wants of this region demand it. We have not half Ministers enough in this Association. If we educate them in our midst, many of them will remain with us. There is not a Theological Seminary in the land, but that the surrounding country is well supplied with Ministers. This is one of the ways in which the blessings of God flow into his Churches, and are sent to other communities. Build up such an Institution in our midst, and then we are prepared to send the standard bearers of the cross to the destitute, and unborn generations will rise up and call us blessed.

Respectfully submitted.

E. D. MILLER.

[E.]

REPORT ON FOREIGN MISSIONS.

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The prophet, in uttering this proclamation, has direct reference to the church of Christ, which is proven from its Author, its power, its peculiarity and its durability. Its author is God—it shall not be destroyed—it shall not be left to other people, and shall stand forever. Yes, when all the mighty nations shall rise and flourish in their splendor and grandeur, exercising a mighty influence and wielding a power almost unlimited over the people, shall the God of Heaven set this mighty kingdom, which shall bring to nought these powers. The parties of Marius, Scylla, Cæsar, Pompey, and the mighty men of earth, may have their day and live with buoyant hopes, while the sun at its meridian height shines upon the oppressed and down-trodden;

yet will I set up a kingdom in your midst which shall live and prove a help and home for the weary and forsaken. It shall be set up when Roman influence seems to be wielded over all the nations of earth. It shall be heavenly with Jesus Christ, the founder and builder, himself being the corner stone. For in the fulness of time, "a virgin shall conceive and bear a son, and shall call his name Immanuel." And lo, as before stated, when this earthly monarch swayed its universal power, and the people, in obedience to command, brought up their yearly tributes, over a manger, in one of the least of the princes of Juda, appears that glorious star, which should hover over the dwelling of our Captain and Savior. And methinks I hear a sweet commingling of heavenly voices, "on earth peace, good will towards men." And soon we hear him proclaim his errand into the world, and in so doing identifies himself and his object with the proclamation of God through the prophet Daniel. For says he, "thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." And, did he set up this kingdom? Yes, when in Him the law and the prophets had been fulfilled, when he had submitted to shame and insult, when he had opened up a way for the lost and ruined sons and daughters of Adam, when he had set up his kingdom and laid a sure foundation for his church, when the son of God was bleeding and dying, cries, "it is finished." But soon, as he said, he rises a mighty conqueror over death, hell and the grave, and proclaims to his church and kingdom, "All power is given unto me, in heaven and on earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Or, "go preach the gospel to every creature; he that believeth and is baptised, shall be saved, and he that believeth not shall be damned." Where is this church and kingdom? Where is to be found a people that hold strenuously to the doctrines and practices, all beautiful and glorious, as taught in the last command of our Master? Most strikingly brought to bear in the Missionary Baptist Church of Christ. Is there another community teaching the commands and examples in order as left to us, unmixed with Romanism and contending for the whole truth? If so, show it me. Then, brethren, finding that we are that kingdom that was to be, and is set up and established, we must or should feel most forcibly, that in our charge is left this all important and general commission. We should feel, that in one sense, life and death were at our disposal. And when we behold the equality of the immunities of this kingdom, should we not give our attention equally to the inhabitants of earth? Should we not behold the millions of benighted souls bowing to stocks and stones, who must die without the name of Christ? For there is no other name given for salvation but the name of Christ. Can we longer slight them, when we are commanded to teach all nations and preach the gospel to every creature? They must believe upon the name of Christ, and "how can they believe upon him of whom they have not heard, and how can they hear except they have a preacher, and how can he preach except he be sent?" Then, will we not send them to the hedges and highways to bring in guests to our wedding supper. Laborers are few; but let us pray God and he will send us just as many as we want, just as many as we are willing to protect and suffer to live off the gospel. Let us remember, while we preach to enlightened people here that are without an excuse, that thousands grope their way in darkness; and may it ever ring in our ears, preach the gospel to every creature, while we remember his words, "if ye love me, ye will keep my commandments." For the success of missionary operations, we refer you to the Home and Foreign Journal & Commission, of Richmond, Va.

W. L. COOPWOOD.

[F.]

REPORT ON THE BIBLE CAUSE.

Your Committee on the "Bible Cause" report:

That the Bible is the lighthouse of eternal truth. That it reveals the most gracious provisions of mercy and salvation which have ever been unfolded to man. Hence, the necessity for its universal circulation, and that all proper means should be employed to remove from it every human blemish, whether imposed on it in our own language or foreign tongues, that it may disclose the unfettered, untrammeled truth, the mind of God's eternal spirit, without abatement, diminution, or concealment of any doctrine, ordinance, precept, or practice enjoined in the Gospel of Christ, and imperatively imposed upon us, for our instruction and obedience.

Your Committee congratulates the whole Christian brotherhood upon the following promise given in the present attitude of the great work of Bible revision, that the time is not far distant that our present English version shall be relieved of all its obsolete phrases, its transferred words, and its mistaken substitutions of improper words, which the original languages of the Scriptures do not warrant, a by just interpretation of the truth. We, therefore, recommend the following resolution:

Resolved, That the "American Bible Union" and the "Bible Revision Association," be recommended to the earnest support, prayers and contributions of the intelligent people of all persuasions of religious belief.

Respectfully submitted.

ROBERT J. ALCORN.

[G.]

RELIGIOUS INSTRUCTION OF COLORED PEOPLE.

Your Committee on Religious Instruction of Colored people respectfully report:

That it is with a good deal of diffidence that I would attempt to present my views to the Association, on the proper mode of bestowing religious instruction on our colored population, for the same subject has been so often and so ably discussed at former meetings of this body, by those who have given it much thought, and whose great experience in the matter have enabled them to present it to you in all its bearings, that it is with reluctance I would attempt to present any views I may have on the subject. I will not attempt anything more on this occasion than to make a very few plain, practical suggestions as to what I believe we owe individually, and as a christian body, to the colored population which we find so closely identified with us in the various relations of life, constituting, as it does, by far the largest portion of the population of our State, and of our immediate vicinity. The institution of domestic slavery has existed in all ages of the world, and doubtless will continue to exist in all future ages of the world. We found it in our midst when we came into existence, having been introduced into this country, by our fathers, many years ago. This institution, when it is humanely conducted, is a blessing to both the white and black races, but more especially is it a blessing to the black race when they are humanely treated, and receive that religious instruction that will point them "to the Lamb of God that taketh away the sin of the world."

I do not permit myself to believe that I address one in this body of christian brethren, who does not treat his servants with that humanity to which they are entitled; if there should be such here, however, there will be a fearful reckoning with such an one, when both he and his mistreated servant shall stand before the judgment bar of God.

The main question to be discussed in this report is, how shall we impart to our colored population religious instruction? Let me remark just here, brethren, that it is very frequently the case in writing pieces like this, that

attempts are made to present some brilliant and novel suggestions, serving merely to excite a momentary admiration of the writer's ingenuity, often without regard to the practicability of carrying out the suggestions so made. I wish to avoid everything of this kind, and shall proceed at once to present the matter, as I see it, in a practical point of view. I hold that every christian master and mistress should feel themselves called upon to impart religious instruction to their servants. It is their duty to read to them the Word of God on all proper occasions, and especially on Sundays. All of the servants may not desire to listen to the reading of the Word of God, but some of them will. By often hearing it read, many of the passages of the Scriptures will become fixed in their memories, and will be taught by them to others. All the servants should be invited into the house when the master holds, at the close of the day's business, his daily worship at the family altar, and as one family bow before the throne of God. The institution of slavery, as it exists in our country, is, or it should be, a patriarchal institution; and while we require of the servant strict obedience in all reasonable matters, and the performance of the more laborious duties on the farm, and other domestic affairs, they should be regarded by their owners as a part of the family and treated with that kindness which their dependent condition requires at our hands. It is the duty of every master or mistress to see and know that their servants have the Gospel of our Lord Jesus Christ preached to them, and to see that they go to preaching when the time comes for them to go. In the erection of our meeting houses, we should always feel it to be our duty to build them large enough, so that the servants should have ample room, in the same house, and at the same time with the master and the balance of the family, to hear the Gospel preached; and having made these necessary provisions to have them preached to, then the master should see that they did attend at the proper time; and if necessary, and they will not attend without he should, as the patriarch of the family, exercise his authority and cause them to attend. The servant, like our sons and our daughters, will not wish to attend large collections of people, without they have something neat in the way of dress to wear. This, every master should provide for them in the shape of something that is cheap and neat, when he sells the crop of cotton, the proceeds of their labor; for the servant, like other persons, is fond of a little show in dress, and will not go out into crowds unless they are decently "fixed up."

In the selection and employment of those who are to have the immediate control of our slaves, when the number owned by the same person, requires such a person, care should always be taken to obtain a man of good moral character, and of sound judgment; and, if possible, a religious man, so that their treatment shall be humane and not unreasonable. Having made these provisions for our servants, it is our duty to give them the proper time to go to preaching. Those who are members of the church, particularly, should, by all means, be permitted to attend on Saturdays, if church meetings, thereby identifying them more fully with the church, and more deeply impressing upon them the importance of maintaining orderly christian characters. When that season of the year comes round for holding protracted meetings, which is usually the most leisure season of the year, let us, brethren, by all means, see that our servants are at these meetings, for the purpose, and that purpose only, of hearing the Gospel preached. Let us impress, deeply impress, upon their minds, that the gospel is preached to them individually, and that it is their duty to accept of the salvation held out in the gospel. We ought not to permit ourselves to become so carried away with making cotton, on account of its great profitableness, as to lose sight of our duty to those by whom the cotton is made for us; and though the profits of raising cotton are at this time greater among those engaged in raising it, perhaps, than ever was known before in our day; and though we might accumulate wealth to an immense amount, yet it will profit nothing when we have to leave the world, for we brought nothing into the world with us, and it is very certain that we will carry nothing out of the world with us, in the shape of worldly treasures. But, on the contrary, if we permit our inordinate desires to accumulate, to carry us so far as to cause

us to oppress those we have under us, and neglect to give them proper religious instruction, the very riches we so coveted here on earth, and for the obtaining of which we so wasted our time, and neglected our christian duties, will prove in the great day our greatest curse. Let us all, brethren, do our duty towards those we have under us. It is mostly an individual affair. Each one of us owning servants, owes to such servants, to set such an example by a pious walk and godly conversation, as to prove to them our own sincerity in our profession of the religion of our Savior. Let us not come up here every year, to read and hear read finely written essays upon the proper religious instruction to be given to our colored population, and then go home and forget it all, or conclude in our minds that the essayist did not mean what he said for us, but that his language was meant for some one else. Every one has a part to perform in this matter. Do not neglect to do your part, because you are not a preacher of the gospel, or because you can do but little. Recollect that these innumerable, separate, small acts of doing good, is to form the great aggregate of the acts of our lives, by which we are to be judged; and if we fail to do good because some great occasion does not present itself to us for doing good; we may spend our days on earth unprofitably, and have to repent it when it is too late. Whatever our hands find to do, let us do it diligently.

An Association, embracing in its bounds the vast amount of wealth that this one does, with the commercial facilities and advantages possessed by its people, and the very prosperous condition of the great body of the members constituting the churches which compose our Association, surely demands the employment of two or more missionaries annually, to preach the gospel to our colored population. This seems to me to be so plain a duty on our part, that any argument to enforce it would be unnecessary. If we enjoy the entire profits of their labor, after feeding and clothing them, and taking care of them in their sickness—and the profits of that labor is, at this time, more valuable than was ever known before in any age of the world—surely, brethren, we ought to appropriate enough out of the proceeds of that labor to procure for them the certain and the convenient preaching of the gospel. We must bear in mind that all we have is only held in trust by us, and that soon it must pass out of our hands, and we must appear before the great Judge to give an account of our trusteeship. If "the love of money," which is declared to be "the root of all evil," shall cause us to withhold from those under us what we owe them as christian masters and mistresses, fearful, indeed, will be the responsibility resting on us.

But I have already extended this report to a greater length than is usually allotted to the subject, and yet the subject has been barely broached; but believing, as I do, that it is a matter that has been much thought of by the great body of those who now hear me, it is, perhaps, only necessary to bring it to your consideration, to have it properly acted on.

Respectfully submitted.

ROBERT S. GREER.

[H.]

REPORT OF THE EXECUTIVE BOARD.

Your Committee to whom was referred the Executive business of the Association, beg leave to present the following report:

At the close of the last session of your body, we met and organized, and appointed a meeting the first Saturday in March last. The board met at the time, and having no knowledge of any Missionary whose services could be procured, we determined to advertise for one, through the columns of the *Tennessee Baptist*, also the *Mississippi Baptist*, which was done, but no one could be procured to supply the field. Nothing therefore has been done, although the field has been white to the harvest.

Respectfully submitted.

A. PASLAY, *Chairman.*

[I.]

REPORT OF TRUSTEES OF COLD WATER BAPTIST FEMALE SEMINARY.

The Trustees of COLD WATER BAPTIST FEMALE SEMINARY beg leave to present the following as their annual report:

It is known to your body, that for several sessions past our School has experienced a season of adversity.

It is not our present purpose to enter into an inquiry as to the cause which produced this state of things, but to speak of things as they now exist.

Owing to the sickness of the Principal and other causes beyond our control, the Fall Session of 1858 did not commence until the 11th of October, consequently there were but few in attendance. The Spring Session of 1859 opened with an increased number of boarders and day pupils, and closed with a public examination, which occurred on the 29th and 30th of June.

We were present at the examination, which was attended particularly on the last day by a large concourse of spectators, and the rigid examination through which the classes passed, and the ease, and composure with which all the pupils acquitted themselves, satisfied us of the thoroughness of the instruction which had been given. This we believe is the concurrent testimony of all who were present. After reading the compositions, which deserve a high degree of merit, the exercises were closed by off-hand addresses by Hon. Richard Phillips, and Elder C. Bryant Young, with prayer by Rev. Mr. Ford. The present Session commenced at the regular time, with an increased number of pupils over the two preceding Sessions.

With respect to Bro. Berryman, our accomplished and efficient Principal, we have to say that while we were willing to credit the recomendations which he furnished us, yet we were unable to appreciate him, but now we know him, and can say with confidence, he is *the* man for the Seminary, and if the members of the Association, who are parents, will do what they ought for the School, it can be made one of the first in the West.

We cannot close this report, without calling your attention to the pecuniary condition of the Seminary. It is known to your body, that several of us are personally bound for the indebtedness of the Institution, and that at your last Association, we made an appeal to you for relief, from what we can but consider an onerous burden. At that time steps were taken to relieve the Institution of embarrassment; from this source nothing has been realized; we are unwilling to lie any longer under this debt, and therefore respectfully ask you to devise some means whereby we may be relieved from a burden which ought to be borne, at least equally by the Association.

The debt as you are aware, is daily increasing, by the accumulation of interest, while the only means left us of only a partial remuneration is constantly depreciating. The amount can be easily raised, if brethren are willing to make a small sacrifice. We ask them in the name of right and justice, as well as for the honor of the Association that the amount be raised at once, and the Institution placed on a proud eminence, from which she may look down upon her enemies, who now chuckle and sneer at our apathy. Should you fail to make up the money, or take such steps as will secure it beyond a dobut, we ask that you relinquish all claims to it, and sanction a transfer to some more able or willing body; and this we ask first, because our cause is just, and second, because we are confident that this body is actuated by the golden rule, of doing to others as they would have others to do unto them.

Respectfully submitted.

B. B. SANDERS, *Sec'y.*

W. L. MABRY,
President of the Board of Trustees.

[J.]

TREASURER'S REPORT.

Your Treasurer makes the following report:

1857, remaining in Treasury		
October, 1858, received Domestic Missions	$ 1 20	
" " " for printing Minutes	270 00	
" " " Public collection on Sabbath	80 15	
" " " for Bro. Bemo's interpreter	60 20	
Amounting to	125 00	
		$536 55

DISBURSEMENTS.

October 1858, paid to Moderator, Elder W. C. Crane for Elder Bemo's Interpreter	$125 00	
October 1858, paid Moderator, Elder W. C. Crane for Foreign Missions, half of collection on Sabbath	30 10	
October 1858, paid Chair'n of Executive Board, Bro. J. J. Milam	300 00	
Paid for printing 800 copies of Minutes	60 00	
Paid for book for Association	4 50	
Clerk's fee	20 00	
Amounting to		$539 70
Due Treasurer		$ 3 15

Respectfully submitted,

W. OVID MABRY.

[K.]

REPORT ON FINANCE.

Your Committee on Finance beg leave to submit the following report:

Received for Domestic Missions	$00 00	
Received for printing Minutes	83 00	
Amounting to		$83 00

Respectfully submitted

A. PASLEY,
MOSES ECHOLLS,
M. HALLIBURTON.

[L.]

LETTER OF CORRESPONDENCE.

The Cold Water Baptist Association sendeth Christian salutation to the bodies with which she corresponds, greeting:

DEAR BRETHREN. — In the enjoyment of the mercies of a kind Providence, we have been permitted to assemble in our associated capacity. Through the past year a few of our churches have been blessed with the effectual influence of the spirit of God, and a few souls have been gathered into the fold of our blessed Lord and Master Jesus Christ, for which we desire to praise his Holy name. Our Association numbers about two thousand five hundred members. We had no Missionary the past year, which is much to be regretted, but

hope for the future to inform you of an active Missionary, who may be instrumental in accomplishing much good. We had with us during our session, several visiting brethren, from other bodies (whom we were pleased to see) to act with us in our deliberations. Our Missionary spirit is fervent, so much so, that much has been pledged for the support of the same. We hope and wish that you will continue to correspond with us. Our next Association will be held with the——Church,——beginning——1860.

C. A. BLACKMON,
E. J. CRUTCHER.

[M.]

REPORT ON DOMESTIC MISSIONS.

Your Committee on Domestic Missions, report as follows :

The great work that Christians have to do on earth is to evangelize the whole world. The most effectual way to do this is to send out Missionaries, armed with the word of God, "the sword of the Spirit," "to preach Christ and him crucified" to poor, condemned, lost sinners. That this is the great, and efficient means of converting the world, the example of the Apostles abundantly proves.

Christ commanded that this work should begin at home, for he said that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*. Then let us see to it, that the destitute of our own free and happy country are first supplied with the bread of eternal life. That there is great destitution in our land, is evinced by our history, by the statistics of our churches, and by our daily intercourse with our fellow men. There are thousands in our cities and towns who never heard a gospel sermon, and even in the bounds of our Association, there are some that have never heard "the glad tidings of salvation." There are others who have only such religious information, as renders them miserable, and cannot guide them into a saving knowledge of Christ, causing them to be superstitious and unhappy, during time, and ruined throughout eternity.

How can Christians with indifference see their fellow men, and in many instances their neighbors, daily plunging into that misery that awaits the impenitent? As the lovers of the souls of men, as the true disciples of Christ, let us double our diligence to obey the commands of our Master, in giving the Word of Life to all men every where, and in view of the great responsibility that rests upon us, the members of christian churches, be up and doing while it is called to-day, "for the night cometh in which no man can work."

J. B. SANDERS.

CO